THE

SECOND ANNUAL REPORT

OF THE

GENERAL ASSEMBLY'S COMMITTEE ON FREEDMEN,

OF THE

PRESBYTERIAN CHURCH,

IN THE

UNITED STATES OF AMERICA.

PRESENTED MAY, 1867.

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1867.

Committee on Freedmen.

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Rev. E. E. SWIFT, Chairman.
Rev. S. C. LOGAN, Secretary.
Rev. S. F. SCOVEL, Rec. Secretary.
ALEX. CAMERON, Esq. Treasurer.

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Ministers.	Elders.
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S. J. WILSON, D. D.	A. CAMERON.
S. F. SCOVEL.	D. ROBINSON.
JNO. GILLESPIE.	WM. BAKEWELL.
JAS. ALLISON.	R. C. TOTTEN.
S. C. LOGAN.	

Members of Committee:

First Class, term expires May, 1867.

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Second Class, term expires May, 1868.

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E. E. SWIFT.	A. G. McCANDLESS, M. D.

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SECOND ANNUAL REPORT

OF THE

COMMITTEE ON FREEDMEN,

From May 1st, 1866, to May 1st, 1867.

THE COMMITTEE ON FREEDMEN, in presenting to the General Assembly their SECOND ANNUAL REPORT, would record with devout gratitude the goodness of God, which has been manifested in preserving the lives and health of our Missionaries, and in the degree of success which has attended their labors. The Committee was re-organized on the 11th day of July, 1866, by the election of Rev. E. E. SWIFT, Chairman; and Rev. S. F. SCOVEL, Recording Secretary.

In accordance with the authority granted by the Assembly, six Ministers and five Ruling Elders, including the officers of the Committee, were appointed an Executive Committee—five of whom are necessary to constitute a quorum. This Executive Committee met statedly once in two weeks, and also upon call of the Secretary, and exercised a direct control over the whole work. A record of all that came before this body was kept, which, with the minutes of the Committee, giving full details of the work, is placed in the hands of the Assembly for inspection and approval.

The Treasurer served the Committee faithfully, receipting for all funds received, and paying out the same upon order of the Executive Committee, while the accounts with the Missionaries were kept by the Secretary. The cash-book of the Treasurer, and the book of accounts have been audited, and a balance sheet and a tabular statement of the receipts of the year from all sources are appended to this Report.

The Committee have been specially embarrassed by the uncertain posture in which the last Assembly left the whole subject of the missions among the Freedmen. It was supposed that no plans ought to be laid reaching farther than to the meeting of this Assembly, as the Committee were unwilling to even seem to forestall the action of the Church upon the pending resolution to dissolve the Committee.

But considering the whole case, and concluding that an actual abandonment of this mission was not thought of, the Committee entered upon their labor with zeal, and carried it on with energy, working by such plans as looked toward an enlarged and permanent mission.

Listening for the voice of the Master and of his Church, whose servants we are, we have gone forward fulfilling our duties, and grappling with our difficulties, as God gave us strength, and now submit the following REPORT OF THE WORK AND ITS RESULTS.

Thus far, from necessity, the work has had to be conducted as an experiment. The Committee have sought simply to apply general principles, wrought out in the experience of the Church in its efforts to extend the knowledge of the Gospel, and to gather the scattered sheep from the wilderness, into folds where they can have the care of appointed shepherds. The results reached, while they give ground for great encouragement, do but more clearly reveal the nature and proportions of the work the Church is called to do for these perishing millions.

The three departments of duty demanding constant attention, and unremitting efforts, are:

I. THE COLLECTION OF FUNDS.

II. THE SECURING AND SENDING OUT THE NECESSARY WORKMEN.

III. THE CONDUCT AND CONTROL OF THE WORK.

By presenting these in their order, while it is remembered that each department overlaps the others, the Assembly will be able to see what has been done.

I. OF FUNDS.

The balance left from the contributions of last year was $5,495.92. To increase this amount, and deepen the interest of the Churches in the work, the following efforts were made:

1. Upon the rising of the last Assembly, the Secretary entered anew upon the work of visiting pastors, and of presenting the cause to the congregations. Six weeks were spent in traveling in the Western States. Of the diligence with which this work has been done, the Church can judge from the statement of the fact, that since the last Assembly the Secretary has traveled by rail, including a visitation of the missions on the Atlantic slope, more than [illegible] miles.

2. Circulars containing the action of the Assembly, with the Report of the Committee, were sent to all the pastors, and many of the members of the Church. Monthly statements also of the necessities of the work, with reports from the field, were published in the Home and Foreign Record, and the Presbyterian newspapers.

Direct appeals were also made by letter, by the Secretary, the Treasurer and the Missionaries in the field, to more than a hundred brethren in the Church.

3. Special application was made by the Committee to the Boards of Domestic Missions and Church Extension, for assistance. To the latter for help to build Churches for the houseless congregations gathered. To the former for assistance to support the Ministerial Missionaries we might commission. The Boards generously responded. The Board of Church Extension made an appropriation of $5,000 to be expended upon order of the Committee, under the guarantee that in each case the house of worship should be secured to the Church, free of debt or incumbrance. This Board has also granted an appropriation for the coming year, of six thousand dollars, under the same conditions.

The Board of Domestic Missions consented to commission fifteen of our Missionaries at six hundred dollars each—the Committee furnishing the remainder of their support—these Missionaries being required to report to both the Board and the Committee; while the control of the missions was continued with the Committee. Eleven of the Missionaries have been thus jointly commissioned.

4. The Secretary visited and addressed eight Synods. The Committee are also specially indebted to the Rev. S. E. Barr, for an earnest appeal to the Synod of Indiana, and to the Rev. Chas Dickson, D. D. for an able presentation of the cause to five of the Eastern Synods, by request of the Executive Committee. Both these brethren served without compensation, and donated their own expenses.

The results of these various efforts will be seen in the statement of receipts appended to this report.

The Committee, during the year, have had control of the following amounts, viz:

Balance from last year,.....	$ 5,498 94
Collections from Churches,.....	19,656 33
Individual donations,.....	8,130 70
Board of Church Extension to aid in building Churches,.....	3,400 00
Board of Domestic Missions, to May 1st, 1867,	2,850 00
Freedmen's Bureau, in transportation of teachers,.....	625 00
Making a total of money appropriated for the work under direction of Committee since May 1st, 1866, of.....	$40,160 97

The amount expended, as reported last year,...	$24,316 55
Amount contributed to the Committee last year,	25,357 76
" " directly this year,.....	27,787 03

No. of	Churches	contributing	last year,	528
"	Presbyteries	"	"	100
"	Churches	"	this year,	626
"	Presbyteries	"	"	107

By these statements it will be seen that while a larger amount has been received, and expended in the work of the Committee this year than last, there has not been a comparative increase in the contributions of our people for the cause. This failure may be compatible with an undiminished interest in the mission among the freedmen, and the fact that a larger number of Churches and Presbyteries have contributed, leads us to the hope that the cause is gaining upon the affections of our people.

The multiplicity of objects demanding the benevolence of the Churches; the increased and increasing cost of living; the various channels opened, and agencies employed, for securing the gifts of Christians in aid of the Southern field, with the difference of opinion as to the proper channels, and the agitations consequent upon the peculiar questions of the times—these things, when they are properly considered, will doubtless account for the want of that decided advancement which the Committee had hoped to report.

These statements are not by any means to be considered as containing the whole amount contributed, and expended by the Churches and people for the religious education of the freedmen. Many have given their money through voluntary associations, or for support and assistance of individual efforts in the work. But after all possible additions have been made to the statistical benevolence of the Church, we are constrained to the conviction that there has been a neglect of the admonitions of the Assembly, and the call of God's Providence in this matter, on the part of the great body of our Communion, which is hard to explain. Too many of our Churches are forfeiting the blessing God has promised to those who remember the poor; too many are risking poverty by withholding "more than is meet," while other Churches, Pastors and Communicants, by repeated contributions "for the administration of this service," not only have supplied in some measure the want of the poor saints, but have made it "abundant in thanksgivings unto God."

II. Of Laborers.

1. The experience of last year, and more definite and reliable information of the field, led the Committee, in the beginning of the year, to the conclusion that it would be better to attempt to sustain schools only in such localities as afforded a reasonable prospect for the organization of a Church, under control of the Assembly, and in order to do this, it would be necessary to have a Minister, as Superintendent of each station occupied. With the conviction that the whole work must ultimately fall into the hands of Ministers and Teachers of their own race, special efforts were made to secure all such qualified colored men and women as could be sustained. The Committee would report gratifying results as following this plan. The statistics show that a much greater amount of work has been done on the same outlay of funds, and the results of that work are more tangible and permanent.

2. The special difficulty in enlisting properly qualified Ministers of our Church, in the work, has arisen chiefly from two causes.

The *First* is the Kind of Work which has been required. The Committee were not able to sustain a sufficient number of Teachers in central points to meet the necessities of the case. Hence, last year, almost every Minister was required to go into the school, and teach daily the simplest rudiments of education, spending only Saturday and Sabbath in the direct duties of his office. It was necessary to do so, because it was useless to attempt to build up a Church, without teaching the people, at least, to read the Bible.

The *Second* difficulty arose from the Peculiar Trials of the work. The complete social ostracism of any Minister who enters the field, if he does his duty, is hard to bear. To be despised by a wicked world, through grace, leads the servant of Jesus to be strong; but to be disgraced in the eyes of those who profess to follow the common Lord, saps the strength. and wounds the soul. To preach the gospel in Africa makes a hero in the Church, and gives one a place in the prayers of all Christian households, but to preach the same gospel to the benighted Africans in our own land, secures neither honor nor sympathy from the large body of Christian people. And the fear of a supposed difficulty of obtaining a pastorate, even in Northern Churches, after having engaged in this work, has deterred many, while others were led to decline, by the persuasion that the Church would not sustain a permanent mission among the freedmen.

Many were willing to enter the field as an experiment, or spend a year under its discomforts. The same is true of Teachers, but to a far less extent. Some have gone without counting the cost, and been soon discouraged. This, with the plan of sustaining schools only in conection

with Churches, will account for the fact, that while one hundred and four Missionaries have held commission since the last report, only seventy-one are in commission at the present time.

3. The Committee are happy to report that, notwithstanding all these difficulties during the year, God has given a decided success in providing for the Church a number of faithful Ministers, both white and colored, who have consecrated their lives to this great work. During a part of last year two esteemed brethren connected with the Concord Presbytery, held commissions, one from the Domestic Board, and one from the Committee, upon their declared adherence to the Church. This afforded the opportunity to test that frequently expressed conviction, both South and North, that the proper mode of conducting the work is to employ men connected with the Southern Church.

But as soon as the facts were known to that Presbytery, these brethren were required either to return their commissions, and refuse all aid from the North, or leave the Presbytery. They chose the latter alternative, and on the 4th day of October, 1866, together with a member from Orange Presbytery, they organized a Presbytery which they called CATAWBA. This Presbytery, on the day of its organization, received and enrolled two Churches: "FREEDOM CHURCH," six miles from Statesville, in N. C. organized by the Rev. SIDNEY S. MURKLAND, who for ten years served the Scotch Church, as a Missionary to the freedmen of Demarara, and M'CLINTOCK CHURCH, organized by Rev. S. C. ALEXANDER, ten miles from Charlotte, N. C.

This Presbytery, with indefinite boundaries, by the consent of the Committee, took a special oversight of the whole field in North and South Carolina. They appointed the Rev. WILLIS L. MILLER, as Evangelist, requiring him to prepare the way, and organize the Presbyterian freedmen into Churches, under care of Presbytery.

Mr. MILLER entered upon this work immediately after the organization of Presbytery, and has prosecuted it with great energy and prudence. His success, with the aid of the brethren, is manifested in the number of Churches now enrolled under the care of that Presbytery.

In December the Presbytery met in Charleston, S. C. where they received Rev. J. C. GIBBS, from the Presbytery of Philadelphia; ordained two colored licentiates; licensed three others, probationers for the gospel ministry, and enrolled four Churches.

At this meeting, with the advice of the Committee, they revived the office of Catechist, as peculiarly meeting the present condition and necessities of their field.

This Presbytery has prosecuted its work with great vigor and commendable wisdom, and now consists of seven Ministers—four white and three colored men, and has under its care, and in commission from the Com-

mittee, seven Licentiates—two white and five colored; also, seven Catechists—one white and six colored. It has enrolled twenty-eight Churches, all of which have enjoyed a good degree of prosperity.

The duties which have devolved upon these brethren have been peculiarly perplexing, both to themselves and the Committee, and their moral heroism is manifested, not only in sundering for conscience sake, the tenderest ties of social and ministerial association, in order to consecrate their lives to the evangelization of these long degraded millions; but in the quiet and Christian endurance of the public attacks upon their character, and their constant efforts to avoid all contentions with the people among whom they had long labored. They deserve the sympathy and confidence of the Church.

The Committee upon whose advice this Presbytery was organized, would respectfully ask the attention of the Assembly to the records and overtures of that body, as containing a number of points involved in the work among the freedmen, equally important to the Presbytery and the Committee, if not to the Church at large—specially those questions touching the ordination of colored men, and the licensure of Probationers and Catechists.

In accordance with the views expressed in the last Report, which were endorsed by the Assembly, the Committee have used all efforts deemed proper, to raise up Ministers and Teachers of their own race for this people.

Holding to the time honored standards of our Church, and believing that neither these standards nor the word of God make any distinction of race; that in Church offices as in Church membership, the only requirements are the call of God, and the suitable qualifications, of which the Church, through its regularly constituted courts, is the appointed judge, this Committee have without hesitancy recommended the ordination, and licensure of colored men, giving, in the judgment of this Presbytery, the usual evidences of such call and qualifications as are required by the standards of the Church.

But the condition of the freed people is peculiar, and missions among them cannot be conducted either as our domestic missions, in organized Christian society, nor yet as our foreign missions, among a people entirely heathen. We are called upon to plant and sustain Churches in a condition of society entirely anomalous; a condition which is the result of a strange mixture of Christian and infidel forces, operating through two centuries and a half.

The freed people are now sweeping with an overwhelming rapidity through a strange transition, and before their mysterious march, political, social, civil and religious problems are swept away without philosophic solution. The maxims of past wisdom form no barrier before them, and time honored theories of Church order will be to them, under the com-

bined forces which by God's permission must determine their future, but as the cords which bound the Hebrew giant.

THEY MUST HAVE EDUCATED MINISTERS OF THEIR OWN RACE, and that speedily, if we would save any great body of them to our Church. Under God, they will have such ministers, whether educated or not; and it is a serious question as to how far the standard of qualifications of an educated ministry ought to be lowered, to meet this peculiar state of the people, or whether it should be at all. If God allows the Church to make no discrimination against the black man, because of race, does he allow any discrimination in his favor, because of circumstances? How can the Presbyterian system be applied to this people, in their present condition, is the great question!

Shall men, giving evidences of a call, and qualifications to preach the gospel, but who have been deprived of the privileges of classical education, be licensed as probationers, and ultimately ordained to the full work of the ministry? This is a question now calling for the consideration of the Assembly, for upon its decision depends very much the hope of securing the proper laborers for the great harvest field, however the work may be carried on.

The Presbytery has ordained none without meeting the full requirements of the standards. They have licensed a number of probationers whose education does not come up to those standards.

This Committee would therefore respectfully ask the Assembly to consider this whole question, in its application to the missions among the freedmen, and give such instruction as may be deemed necessary in the case.

4. The Committee have found no difficulty in securing well qualified and devoted Teachers and Catechists; a much greater number have applied for commissions than could be sustained. They would specially commend the female teachers as deserving the gratitude of the Church, for their zeal, self-denial and patient perseverance in this work. Some of them have served without salaries; all of them deprived of society among white people, and suffering without complaint the perpetual insults of those whose inveterate prejudices, and inflamed passions blind them to an appreciation of the Christian motives, which have led to this labor of love.

It was found not only cheaper, but in view of the peculiar work to be done, necessary to employ female teachers for most of the schools. There is little hope of elevating a people until their women—the mothers, wives and sisters, are taught to value and practice the habits of virtue, and are prepared to take the place in society that the gospel demands for them.

It is impossible to convey to the Church an adequate conception of the

condition of the black race in the South, with regard to those habits of life and morality, upon which all Christian society must rest.

The system under which these people have been educated was one which not only ignored the seventh commandment, but which, in its whole application to them, legally annulled it. The purity of the family and the sacredness of family ties were not only habitually disregarded, but they were actually swept away, as barriers before the march of the god of Mammon.

The Church was powerless to enforce discipline, in the face of both law and public opinion, and her voice became silent, as a consequence. Her faithful ones "mourned in all secret places," but what could they do? Adultery, fornication, incest, and all that hideous catalogue of crimes, which annihilate family virtue, fostered by the system of slavery, still threaten the whole structure of society among these multitudes. The unfathomed depths of this pollution may be seen in the fact that, to-day, these crimes are among them not only not deemed venial, but consistent with devoted piety.

In one of the churches under care of the Committee, women and girls were found insisting upon the ordination to the eldership, of a man who had put away his wife, and claimed the right to take another, at his pleasure.

What is the remedy for this deadly disease? Unless the females can be taught the value of virtue, and induced to make their family ties sacred, the most that can be expected, after all our efforts, is that they will "hold the truth in unrighteousness."

To meet this necessity—to cast in the salt to save this polluted mass, we know of no missionary equal to the devoted Christian woman. And nobly have these teachers done their duty, not only in the school, the Sabbath-School and the Church, but in the cabins of the people. In many places, the existence and success of the school can be known already by the neatness and order apparent in the neighboring houses.

The Committee have had in commission since the last Report, ONE HUNDRED AND FOUR MISSIONARIES, who have performed up to May 1st, 1867, seven hundred and sixteen months, or FIFTY-NINE YEARS AND EIGHT MONTHS OF SERVICE, at a cost to the Church of $21,804.49, or at an average annual salary of $365 to each missionary.

A list of these laborers is appended to this Report, with a statement of their field of labor. Of these Missionaries there were:

Ordained Ministers,	16
Licentiates,	8
Catechists,	7
Male Teachers,	17
Female "	56

Of these Missionaries, forty-seven belong to the colored race, viz :

Ministers,	5
Licentiates,	6
Catechists,	6
Teachers,	30

This will show that there have been twenty-seven more laborers in the field this year than last, and twenty-two years and four months more labor performed.

The number of Missionaries in commission, May 1st, 1867, is seventy-two, viz :

Ministers,	14
Licentiates,	7
Catechists,	6
Teachers, (males, 8; females, 37,)	45

Of these teachers, twenty-four are white, and twenty-one are colored. Four of these are in self-sustaining schools, one serves without salary, and one colored man, a licentiate, has served a year, supporting himself by his own labor.

III. Missions and Schools.

The Committee, from the beginning, received assurances from a variety of sources, that the Freedmen who are members of the Presbyterian Church, could not be induced to remain permanently in the churches where they were not allowed equal privileges with the white people. That they must have church organizations of their own; and their expectation was, that the Northern Church would give them such organizations. While we hesitated, and delayed, striving to avoid all uncharitable efforts to gather out the members of the Southern Churches, the intimations became more pointed and direct, that if we would save these Freedmen to the church, the work of organizing them under colored sessions must not be delayed. In many cases, they had already abandoned their churches, connecting themselves with those denominations that organized colored churches. In others, these communicants had gone together, and had held together, waiting for our Missionaries to come to their help. In some instances, people who had abandoned their church returned to it, when they heard of the organization of Colored Presbyterian Churches, by the Northern Missionaries, and waited, and still wait until their case can be reached.

That such is the demand and determination of these emancipated Pres-

byterians, prior to and independent of all contact with our Missionaries, is established by a variety of facts not to be otherwise explained. Such as these:

1*st*. Churches have been organized at the *first* visit of the Missionary, all the preparation having been made by the people, under their recognized leaders. Such churches have gathered at once most of the colored Presbterians still in regular standing, and many of those who had already connected themselves with African churches of other denominations.

2*d*. In few cases has it required more than a second visit to complete the preparation, and secure an organization which includes not only the Presbyterians, but many others deprived of the opportunity of connecting themselves with African churches of their own choice.

3*d*. Where churches have been organized among those not hitherto Presbyterians, both time and patient effort have been found necessary to induce the people heartily to sustain such an organization. Thus, it has been demonstrated that they are not to be led away by simple novelty, but are singularly attached to their "old church," as they call it, whatever that church may be. Applications for church organizations have come both by letter and delegations, from people fifty miles distant from any of our Missionaries.

To these facts may be added the testimony of the Missionaries from all parts of the field, independently given, and that of the Secretary of the Committee, who spent two months among the people in four of the States, passing over a territory requiring a travel of more than three thousand miles; and of ministers and elders of the Southern Church, freely consulted in different parts of the field.

In view of this state of the case, the Committee determined to make all possible prudent efforts, to reach those Presbyterians seeking our communion. This determination was hastened and energized by the action taken by the Southern Assembly; which, however charitably construed, left the world in no doubt as to the intention of that body to refuse separate church organizations to the freed people. Nor did the Committee suppose that action to be specially intended to encourage and hasten the dedication to the ministry of pious youths from among them.

Instructions were given to the Missionaries, "that while they are directed to use great caution, and 'study the things which make for peace,' as far as is consistent with our duty to these freed people, and to this end are not to seek to alienate any of the church members from their particular congregations, who are satisfied, they were not to allow *mere membership* in Southern Churches, to prevent organizations under care of the Assembly, where it is desired, or the establishment of schools wherever they may be needed."

To carry out this determination, involved a partial change in the plan

of previous operations. It was determined to transfer to the care of other churches or associations, such schools already established, as gave clear assurance that churches could not be planted to sustain them, and so to concentrate the forces, and husband the funds, as to make the school subordinate to the church organization. Also, by all means proper, to seek to hasten the preparation of ministers and teachers of the colored race.

Thus, a number of Schools reported last year, and among them some of the most prosperous, do not appear on the roll of the Committee. Some of them became self-sustaining, and others have passed into other hands, and are still doing their work efficiently. The schools at Washington and Georgetown were, by the Freedmen's Bureau, thrown into the graded free school system, and our teachers were withdrawn, because of the conviction that such a school, however desirable, is too costly to be sustained entirely by benevolence, and because the union of so many associations in one school, prevented that control necessary to give missionary character to our efforts.

2. In the work of planting and sustaining churches, experience has shown it to be far better to associate with each minister a colored catechist. There is one part of the work which must be done by men of their own race. And there is another which cannot be done efficiently without the aid and counsel of white ministers.

The great body of Presbyterian Freedmen are located in North and South Carolina, and among them are to be found a number of godly, zealous men, who have long been recognized as leaders of the people, many of them having been appointed "watchmen," by church sessions. These men are practically preachers and elders, acting without church authority, legitimately expressed.

After the organization of Catawba Presbytery, the following plan was adopted to meet this state of things, which has been found to work with great efficiency. The field was divided into separate missions. The minister located in the town or city, and holding the centre with a church and school, is required to travel a circuit of from twenty to thirty miles, having organized and associated under his pastoral care, from three to six churches. Associated with him in his work, and under his direction, under Presbyterial license, one or more of these leaders is placed, as catechist. These men are sent before to prepare the way for church organizations, and then under the pastor's direction, they hold regular services in his absence, superintend Sabbath Schools, and so secure stated worship, under which the churches prosper.

To make the plan more efficient, and in order to a strict accountability, two Presbyterial Missionary Committees were appointed, one for North and the other for South Carolina, with authority to license and control catechists. Three of these men have been licensed as probationers for the

ministry, and appointed as supplies to churches. Thus far they have been very successful, and give ground for the conviction that they are "called of God."

In this field, conventions of Elders and Deacons have been appointed, in order to afford the opportunity for instructing them in official duties, and to bind the Churches more fully and intelligently together. By this means we are assured much good has been done.

In addition to this Presbyterial control, each Missionary, whether minister, catechist or teacher, has been required to report monthly to the Committee, and remain subject to their directions.

The system of control adopted in the beginning by the Committee, has continued, with small modification. It is direct, energetic, and reaches to all parts of the work.

Monthly Reports, according to blanks furnished, are required from each mission, and a tabular record kept by the Secretary, will show the exact work of each Missionary, with such other statistics as might assist the Committee in determining duty, or cast light on the history of the work. The payment of all salary is made dependent upon the rendering of such a report. Thus the Committee has been able to estimate the progress, and judge of the condition of each Mission at the end of every month. From this statistical history, the following results appear, viz:

Stations occupied by Schools, since May 1, 1866,	37
Schools abandoned because affording no prospect for a Presb. Ch.	5
Transferred to the care of other denominations who have planted churches,	6
Schools in operation May 1, 1867,	26
Pupils enrolled, " " "	2929
Average daily attendance,	2046
Number of Sunday Schools,	32
Number of Pupils,	2357
Night Schools,	20
Whole number of Churches under care of Committee,	36
Church Members,	2456
Baptisms, reported,	360
Marriages,	60
Money contributed by the Freedmen for the support of Schools and Churches, and for building the same,	$3697.04
Number of Church buildings completed,	9
" " " begun but not completed,	10
" Houseless Congregations,	17

These results, compared with those of last year, show a decided success, and enlargement of the work, upon the same actual outlay of money.

Biddle Memorial Institute.

A special necessity developed in the past year, is a school for the training of the Catechists and Leaders referred to—a Seminary which, with God's blessing, might prepare for the work of the Church the large proportion of rough ability, that wields now a potent influence among them. To send these men to Lincoln University, would cost far too much, as the mere transportation would support them a third of the year, and the course of study would not suit their case. The Presbytery of Catawba, therefore, appointed Rev. S. C. Alexander to establish a Theological class at Charlotte, N. C., with the expectation that the students gathered will be able to prosecute a course of study, while they exercise their gifts among the people. The Committee determined to follow up this suggestion, and by the generous donation of a lady in Philadelphia, the necessary buildings have been secured, and are now in the course of erection. This Seminary, in honor of the husband of the widowed doner, who gave his life for his country in the great rebellion, has been called The Henry J. Biddle Memorial Institute.

It is expected to open this Institute for the training of Missionaries and Teachers, within the next two months. May the prayers of the Church follow it, and the Head of the Church make it a blessing to these perishing souls.

IV. Difficulties and Demands of the Field.

While an examination of these results may give to the Assembly some idea of the success which God has given in the effort to plant the Church among the Freedmen, it cannot give a just conception of the difficulties and demands of the work.

Much has been done for this people of strange history, by the Church both North and South. Every denomination in the land that has heard the command, "Go teach all nations," has entered this field of Christian effort, and is at work according to the proportion of faith and ability. Money has been gathered all over the North, and thousands have been contributed by Christians of Europe, to aid in the education of the Freedmen. We are assured more money has been expended in most of the Southern States, in the last year, which was the gift of Northern benevolence, than was ever appropriated by legislative enactment by any one of these States for the education of its white inhabitants.

Twelve thousand Schools have been in operation, and have reported to the Freedmen's Bureau during the year; and six hundred of these have been sustained by the Freedmen themselves. Besides these, there have

been noble efforts made by individual Christians, whose lives have been spent among these ignorant people.

Yet, the work is only begun. Lights have been enkindled, and they burn brightly indeed, but they also reveal and define the darkness that "covers the land," and the "gross darkness" that covers the people. The freed people, with souls thoroughly aroused, manifest peculiar thirst for religious knowledge, and unexpected aptness to acquire it. They are docile as children when the Missionary gains their confidence; but the influences to which they have been long subjected lead them to cherish suspicions not easily dissipated. They read character with marvelous accuracy. They conceal their own with marvelous ease. They are a people delivered from "the house of bondage," under a mighty hand, who have spent but two years in the wilderness, and without a Moses or a Joshua—without organization, or system of instruction—without priest or holy place—with no nexus to bind them together, save a common affliction, and a mixed unity of race, they have passed to the full inheritance of citizenship and burden of Christian responsibility.

The difficulties of the work are peculiar, and hard to classify; and they are aggravating, because so intangible, while they are mixed with so much that is good and promising.

1. There are difficulties which are the result of the whole history of the people, emphasized by their native characteristics. The rags of their heathenism are neither worn out, nor thrown away. Two women are now in jail in North Carolina, for offering a child as a sacrifice to the devil. Superstition permeates their whole society, and manifests itself as an atmosphere about the world of piety they inhabit. Visions, revelations and rhapsodies sweep through their confused ideas of worship, until their religion becomes an inebriation. Their songs of praise are too often an exemplification of the "vain repetitions," used as artificial stimulants to secure soul intoxication, and so shut out sober thought, and destroy the power of truth. As a mass, they have little desire for that knowledge which is necessary to an intelligent faith.

The Presbyterian portion afford a striking exception to this rule, however, and it argues much for the faithfulness of their former religious teachers, that it is so. The churches organized by our Missionaries, a majority of whose members were originally Presbyterians, are unflinching in the demand for decorum in worship, and dignity in the conduct of all church business.

Their whole history conspires to make them suspicious and distrustful, not only of the white race, but of one another; and, too often, short-sighted, good men conspire unwittingly with wicked men in fostering this peculiar weakness, to the destruction of the influence of the true friends of the race. Enthusiasts, who look only upon the surface of humanity, or

listen to the wild music of their worship, remembering their peculiar virtues, tell them they have all the religion of the South, and so foster a spiritual pride which closes the heart to that plain presentation of truth, or correction of error, which is necessary to their salvation.

Wicked men are constantly suggesting that the Missionary work is spasmodic at best, and is instituted only for political ends; while the curse of the people is their ignorant and powerful preachers, who hold whole masses of them under a spell they seem to have no power to break.

2. There are difficulties which result directly from the peculiar influences now at work, which must determine their civil, political and social status. History gives us no light of experience, by which to calculate the result of the forces now brought to bear upon these four millions of souls. They are without homes, migrating here and there, in the search of profitable employment. A church or school, prosperous and promising one month, may be wholly broken up the next. With strong local attachments, no man feels that he can stay where he is. By this very migration, God is educating them in their wilderness, to a self-reliance and independence, which will soon lead them to determine their own religious education and social habits, in defiance of their teachers of the white race.

Meanwhile, our Missionaries preach as to running rivers, and cast the living bread on restless waters, which, we may hope, "shall be gathered again after many days."

Again, under the sudden, unexpected demand for the exercise of the franchise, new issues, and new duties, in the providence of God, are thrust upon them, overwhelming in their proportions, and for which no thoughtful man can deny that they need instruction.

In the midst of the work so nobly and auspiciously begun, of laying the foundations of religious society, and preparing a people for the Lord, there has fallen upon them a burden of national and municipal problems, which belong to a revolution without a parallel. With their loyal hearts, and untutored minds, what wonder would it be if they should deem the political organization more important than the religious—the State more imperiled than the Church? What wonder, with such a demand for organization and instruction, if political discussions should prove more interesting than the preaching of Christ; and the prayer-meeting, sanctified to them in the furnace of affliction, give place to the mass meeting and convention? What wonder if, in the strife which these far-reaching questions must engender—questions involving the whole organic law and earthly portion of twelve millions of people, just from the battle-field—men scrupulous and unscrupulous alike, knowing the religious instincts of the Freedmen, should by unduly connecting these issues with piety—substituting in their untutored minds loyalty *for* religion, instead of connecting it *with* religion;

overshadow the realities of eternity with the more tangible realities of time; and so build walls of prejudice, passion, and worldliness, across the path of God's ministers, to hinder the progress of true Christianity, if they do not enthrone Cæsar as God? Already the shadows of this possibility fall upon the path of the missionary, in a Sabbath desecrated, in a sanctuary neglected, or invaded by worldliness, and even in a claim that conversions to God have taken place in an organization unblessed with a Christ or a Holy Spirit.

As the resultant of the influences now at work, two dangers are visible, either of which may prove a hindrance to the furtherance of the Gospel, hard to be overcome. The *first* is, that the Freedmen will be satisfied with a religion without knowledge; a piety without intelligence.

The *second* is, that they will seek for a system of education, in which there is no religion.

Toward the first tends the influence of the multitude of powerful leaders of their race, who are establishing hundreds of churches without a school, of any order; and toward the second, tends the influence of that whole class of schools which substitute education, for Christ, as the regenerator of a people; and with these, the influence of all that class of instructors who thoughtlessly leave the Bible and its scheme of grace out of the curiculum of the schools.

When the low moral standard of the race is considered, the magnitude and imminence of these dangers ought to arouse all true Christians to "come to the help of the Lord against the mighty." Nay, these difficulties ought to arouse the Church to measure the work, and prosecute it with a large increase of sacrifice and zeal.

But, with all these difficulties, and their various ramifications, the Church has no more inviting, no more needy field, calling for the toils of her faithful sons and daughters. Whatever phase of this mass of perishing humanity may be presented—whether we trace their strange history, study their present condition, or seek to define the shadows of their future; wherever we look, we must see a wide harvest waiting the sickle of the Lord's reaper. Whatever the confusion of voices which salutes the ear from this vast upheaval of humanity, the Christian awake, cannot fail to detect that of the providential messenger, crying, "Know ye that the kingdom of God is come nigh unto you;" and with it the answering prayer of the perishing, "Come over and help us."

The demands of the work are immediate and increasing. The Missionaries are bewildered with the rapidity with which the field opens before them. Each church organized opens the way, and presses the claims of the regions beyond. Fourteen thousand emancipated Presbyterians—poor, ignorant, and long afflicted, beg their brethren not to cast them off because they are free. They beg for the bread of life for their perishing children.

To-day, instead of thirteen, we ought to have a hundred ministers in the field opened in three of the Atlantic States. And we are persuaded that there is no part of the Lord's vineyard where the faithful servant can give fuller proof of his ministry, or gather richer clusters for the vintage of the Lord. For these thousands of Presbyterians, begging the Church not to cast them off, because God has broken the bands from their hands, are but the vanguard of that army of four millions, marching in the morning twilight, as they feel after God their Saviour.

3. But the greatest difficulty of all, encountered by the Committee, in the conduct of the work, is the APATHY and NEGLIGENCE of the Church. So far, every step taken, has been by faith. The Treasury has been empty at some time in almost every month in the year past. FIVE HUNDRED AND TWENTY-SIX CHURCHES have heard the call of these souls, and many of them have contributed liberally to the funds of the Committee. Yet, alas, ONE THOUSAND NINE HUNDRED AND EIGHTY-TWO have turned a deaf ear to the Assembly, and have given the work under the care of the Committee no place in their contributions.

SIX HUNDRED AND TWENTY-SIX MINISTERS have plead the cause of these millions, and have set before their flocks a touching example of liberality. But SIXTEEN HUNDRED AND SIXTY-EIGHT of the watchmen standing on the towers of our Zion have lifted no voice that we have been able to hear.

The Committee have gone as far as it is possible for them to go, with the ability the Church has given. All the Churches have been organized, and all the schools established that can be cared for by the Missionaries of all sorts, in the field. No more can be sent without an increase of the funds, at once, above the average monthly contributions of the past year. And yet whole communities of Presbyterian people, by the score, are waiting for pastors and teachers, with none to care for their souls. The Committee have labored in hope, and are not yet disheartened; but hope deferred sickens the heart, and cuts the sinews of exertion. As the servants of the Church, they can only do that which the Church gives them power to do, committing the whole work to the care of Him who heareth the needy when he crieth, and pities him that hath none to help.

WHAT THE CHURCH DOES FOR THE FREEDMEN, OUGHT TO BE DONE NOW. The elements and forces at work must speedily crystallize this confused mass of humanity. The near future must tell us whether they shall be gathered into the fold of Christ, and become an accumulating power to carry the Gospel to the benighted millions of their brethren; or an army enlisted by the powers of darkness to curse the Church and the land, until they are wasted by their vices, and trodden down by the heel of a stronger race, before whose march a people stronger than these have already perished. If the truth does not make them free speedily, some mighty

error will enchain them; and the landing of sixty priests from one vessel, among them, ought to warn the Church as to what that error may be. The whole race is now as wax, melted and ready for the imprint of whatever stamp may be applied.

It is worse than folly to say these people have no tendencies to the religion of Rome. If the Church of God does not give them his Gospel, the Church of Rome will give them hers; and we are persuaded that there has seldom been found a people who, as a mass, are more fully prepared to embrace and enjoy the mysteries and promises of the Man of Sin.

The opportunity neglected is the opportunity lost. While our Church hesitates, others are entering the field with an earnestness that puts us to shame. While we experiment, and wait to decide by what modes the work shall be done, by what agencies it shall be conducted, the fruits of the consecrated labors of our fathers, who sowed the seed in tears, and went to their reward, are passing away; and the Church seems to come little nearer an apprehension of the magnitude, the promise, or the immediate necessities of this stupendous mission.

Surely, there is in this sin-burdened world to-day, no company of the perishing, whose claims upon our church are more pressing or important; enforced, as they are, by the thunders of His voice who has shaken the nation, and before whose footsteps of power, the bonds, forged by Christian civilization through two centuries and a half, have fallen from the hands of four millions of people, as the rain-drops from the leaves of the forest, before the sweep of the wind.

Submitted by order of the Assembly's Committee on Freedmen, April 24, 1867.

E. E. SWIFT,
Chairman.

S. C. LOGAN,
Secretary.

APPENDIX.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE COMMITTEE ON FREEDMEN FOR 1866–7.

REV. DR. RICHARDSON, Chairman of the Committee on the Assembly's Committee on Freedmen, presented the following Report:

The Standing Committee on the Records and the Report of the Assembly's Committee on Freedmen, would respectfully present the following, as embodying the results of their unanimous judgments concerning the subjects submitted to their consideration:

Your Committee have been convinced, as they never have before, of the importance and of the peculiar difficulties of this department of church effort. They cannot be surprised, therefore, that this cause has hitherto failed to awaken the earnest and effectual interest of the churches to that extent, which a fuller acquaintance with it would have aroused. They think that a perusal of the Annual Report of the Committee will enlighten the understanding and quicken the sympathy of all who will give to its statement a candid consideration, and do therefore commend it to the attention of this Assembly, and of the Church at large.

There can be no question as to the obligation of the Presbyterian Church, upon general principles, to engage to the extent of its abilities, in the prosecution of the work among the freedmen. Your committee do not think it necessary to urge this point. But there are special reasons which give large increase to the force of their obligation. The statistical reports to the General Assembly in the year 1860, represent that there were in that year 14,000 colored members of the Presbyterian Church. Associated with them, of course, there must have been five times as many more, who would naturally find their religious preferences satisfied only in the Presbyterian fellowship. Rightly, or wrongly, they do not desire to place themselves under the care of the Southern Presbyterian Church, even if that body were able to take them under their charge, and to do for them

what their necessities so pressingly demand. And this unwillingness has been intensified, and would seem to have become unconquerable by the recent action of the Southern Assembly, declining to grant to colored ministers and churches equality of Presbyterial rights with their white brethren.

They look, therefore, to the Church represented by this Assembly for recognition, for sympathy and for active aid; and in many districts hundreds of them are waiting for organization by the missionaries of the Freedmen's Committee, for whose coming they are watching as they that watch for the morning. We cannot, therefore, refuse to them what they deserve and so earnestly desire, without a violation of the laws of ecclesiastical responsibility and of Christian brotherhood. And we cannot do our part, not only to those scattered sheep of our own fold, but to the many thousands of others left in the wilderness, without giving to the Freedmen's Committee a larger share in our regards and a larger measure of our co-operation.

It is the judgment of the Committee presenting this report, that the duty of the Church in this department can be best fulfilled through the agency to which it has been entrusted during the last two years. And, although the success of this agency has not been commensurate with the merits of the cause and with the wishes of its friends, it has been such as to afford great encouragement, to increase the confidence of the Church with wisdom of its methods, and to quicken their hope of greater success in the future. We are assured that with enlarged facilities for doing the work assigned to them, your Committee will be enabled to meet all reasonable expectations, and with the blessing of God upon their labors, to present, at the close of another year, a table of results which will cause the hearts of all Christian people to rejoice and give thanks.

Not deeming it necessary here to report the details of the Annual Report, nor to enter more largely into an exposition of the principles and plans so ably presented therein, we submit the following resolutions for the adoption of this Assembly, if they meet with its concurrence:

RESOLVED, 1. That the records of the Committee on Freedmen for the past year are hereby approved, and the Second Annual Report, now before the Assembly, is hereby ordered to be published and distributed through the churches.

RESOLVED, 2. That the Assembly express their approbation of the fidelity and wisdom with which the affairs of the Committee have been administered, and tender their thanks to all who have contributed in any way to its success.

RESOLVED, 3. That the Committee on Freedmen be continued in the location and the work hitherto assigned it, and that the Boards of the Church be requested to co-operate with it in their several departments in such manner as may seem best fitted to promote its ends.

RESOLVED, 4. That the patient continuance and well-doing on the part of the ministers and preachers under the charge of the Committee, in the face of so much to discourage them, and especially in the face of so great social discredit and isolation, and even of ridicule, reproach and persecution, is worthy of the commendation and sympathy of the Church; and that the Assembly take pleasure in the acknowledgment of this claim, and in its expression of its due appreciation thereof.

RESOLVED, 5. That the constitutional character of the colored people, their impressiveness, their readiness to receive impressions, both good and evil, and in the fact that various influences and agencies of evil are striving to gain the mastery over them, the Assembly find abundant reasons not only to do, but to do at once, all that may be in its power for their intellectual, moral and religious enlightenment.

RESOLVED, 6. That the recent legislation of the National Congress, conferring upon the freedmen of the South all the rights and privileges of citizenship, calls upon us as patriots, not less than as Christians, to use our utmost endeavors so as to educate and train them, that they may be prepared judiciously and safely for all the interests involved, to enjoy the immunities and discharge the duties to which they are called.

RESOLVED, 7. That inasmuch as the injury and injustice long inflicted upon this people, all sections of the country were more or less implicated, and for them all were more or less responsible, we recognize it as a righteous obligation, binding upon all, to repair and compensate for the wrong done them by the use of every means in our power to promote their social and spiritual welfare.

RESOLVED, 8. That in no way can we so properly express our gratitude for the Providential answer to the prayers, which for long and weary years went up from Christian and humane hearts for the deliverance of this people from servitude, as by continued prayer and persistent efforts for their rescue from the worse bondage of ignorance and sin; knowing that if the Son shall make them free, they shall be free indeed.

RESOLVED, 9. That the Assembly hereby express its approval of the measures taken by the Committee to establish schools and other institutions of learning among the Freedmen, and would especially commend to the interests and aid of the churches, the "Biddle Memorial Institute," established for the training of catechists and other religious preachers, that it may be enabled fully to meet the important purposes of its foundation, and to fulfill the designs of its generous founder.

MISSIONS AND MISSIONARIES.

The following is the list of Missions, and of Missionaries in commission May 1, 1867:

Clarksville, Tenn. Mission. Rev. E. McKinney.

Clarksville Colored Presbyterian Church, Communicants,..... 10
Pupils in School,..... 169
Miss M. W. McCready, Teacher.
Miss Isa Moorhead, "

Columbia, Tenn. Mission. Rev. S. S. Potter.

Columbia Colored Presbyterian Church, Communicants,..... 14
Pupils in School,..... 289
Mrs. S. S. Potter, Teacher.
Miss C. R. Watt, "
Miss M. E. Sanderson, "
Miss C. A. Lyon. "

Quindaro, Kansas, Mission. Rev. E. Blachly.

Quindaro Colored Presbyterian Church, Communicants,..... 23
Pupils in School,..... 90
Miss R. A. Mills, Teacher.
Miss M. Bottom, "

Amelia C. H. Va. Mission. Rev. T. G. Murphey.

Big Oak Church Communicants,..... 37
Union Church " 98
Pupils in Big Oak School,..... 149
Mrs. S. J. Neil, Teacher.
Pupils in Amelia School,..... 60
R. G. Fitzgerald, Teacher, (colored.)
Pupils in Burkville School,..... 30
J. Woods, Teacher, (colored.) School self-sustaining.

Baltimore, Md. Mission. Rev. R. B. Johns, (Col'd.)

Madison Street Church,.....
Pupils in School,..... 180
Mrs. R. B. Johns, Teacher.
Mr. W. H. Francis, "

Charlotte, N. C. Mission. Rev. S. C. Alexander.

McClintock Church Communicants, ... 83
Charlotte Colored Presbyterian Church, " 54
Paw Creek Church, " 31
Pupils in Charlotte School, ... 63

Miss J. A. Brown, Teacher.
Miss N. C. Russell, "

Centre Mission, N. C. Rev. S. S. Murkland.
Mr. J. E. Stevenson, Catechist.

Freedom Church Communicants, ... 31
Pittsburgh " " 26
Logan " " 40
Cameron " " 38
Back Creek " " 38
Catawba River " " 18
New Centre " " 26
Mt. Tabor " " 52
Sill's Creek " " 68
Pupils in Bethany School, ... 18

Mrs. S. S. Murkland, Teacher.
Pupils in Rowan Station School, ... 21

F. Montgomery, Teacher, (colored,) Catechist.

Statesville, N. C. Mission. Rev. W. L. Miller, Evangelist.
W. J. Williams, Licentiate, (Colored.)

Statesville Colored Presbyterian Church, Communicants, ... 67
Pupils in School, ... 56

W. J. Williams, Teacher.
Mocksville Colored Presbyterian Church, Communicants, ... 27

Concord, N. C. Mission. Rev. L. Dorland. Jno. Harris, Catechist, (Col'd.)

Concord Colored Presbyterian Church, Communicants, ... 39
Gold Hill " " " " 20
Poplar Tent " " " " 67
Bethpage " " " " 40
Pupils in Concord School, ... 111

Mrs. L. Dorland, Teacher.
Miss M. Garrett, "
Pupils in Gold Hill School, ... 25

Miss H. Quigley, Teacher. (Labors without a salary.)

Salisbury, N. C. Mission. W. M. Dorland, M. D. Licentiate.
R. Butler, (col'd.) Catechist.

Salisbury Colored Presbyterian Church, Communicants, ... 20
Mt. Vernon " " " " 52
Pupils in Salisbury School, ... 54

Mrs. W. M. Dorland, Teacher.

Franklinton, N. C. Mission. N. H. Downing, Licentiate.
J. H. Crawford, (colored,) Catechist.

Mt. Pleasant Church, Communicants, ... 52
Warrenton Colored Presbyterian Church, " 14

Pupils in Franklinton School,..... 88

Miss K. Gilfillan, Teacher.

Pupils in Warrenton School,..... 84

Miss N. Diament, Teacher.

Pupils in Louisburg School,..... 102

Miss M. M. Miller, Teacher.

Miss M. V. Hudson, "

Pupils in Manson School,..... 30

Miss S. Ratley, Teacher, colored. School self-sustaining.

Pupils in Rocky Mountain School, (just opened.)

Hezekiah Brown, Teacher, (colored.)

Wilmington, N. C. Mission. Rev. W. T. Carr, (colored.)

Wilmington Colored Presbyterian Church, Communicants,.....

Pupils in School,.....

Mrs. W. T. Carr, Teacher.

Lexington, N. C. Mission. J. A. Chresfield, (colored,) Licentiate.

Lexington Colored Presbyterian Church, Communicants, ... 44

Pupils in School,.....

Mrs. J. A. Chresfield, Teacher.

Charleston, S. C. Mission. Rev. Robt. Logan. Rev. M. Van Horne, (colored.)

First African Church, Charleston, Communicants,..... 155

Buleau Colored Presbyterian Church, " 80

Pupils in Charleston School,..... 766

Mrs. M. Van Horne,	Colored,	Teacher.
Mrs. M. Scudder,	"	"
Mrs. M. Johnston,	"	"
Mrs. J. Taylor,	"	"
Miss J. Weston,	"	"
Miss L. Ball,	"	"
Miss E. Peterson,	"	"
Miss M. Miles,	"	"
Miss E. Emmerly,	"	"
Mr. F. Carmand,	"	"
Mr. H. H. Hunter, (Licentiate,)	"	"
Mrs. M. Smith,	"	"

(Last supported by N. E. Society.)

James Island, S. C. Mission. H. H. Hunter, (col'd.) Licentiate. J. Smith, Catechist.

James Island Colored Presbyterian Church, Communicants,..... 270

Johns Island, S. C. Mission. S. Campbell, (col'd.) Licentiate.

Johns Island Colored Presbyterian Church, Communicants,..... 480

Edisto Island, S. C. Mission. Rev. P. P. Hedges, (col'd.) J. Moultrie, Licentiate.

Edisto Island Colored Presbyterian Church, Communicants,..... 130

St. Andrews, (main land,) " 110

Pupils in Edisto Island School,..... 110

Charles Moultrie, Teacher.

Sumpter, S. C. Mission.
Pupils in School,..... 128

Miss F. Bausman, Teacher, (labors on half-pay.)
Miss K. Moorhead, "

Greensboro, Ga. Mission.
Pupils in School,..... 110

Mr. Benezet Irons, Teacher, (colored.)

Jacksonville, Fla. Mission. Rev. J. C. Gibbs, (col'd.)
No organization yet reported.

Pine Bluff, Ark. Mission.
Pupils in School,..... 100

Mr. T. S. Byers, Teacher.
Mrs. T. S. Byers, " School self-sustaining.

The following Missionaries, not now in service, have held commissions since May 1st, 1866. The months of service given, are for the current year, many of them having served last year.

John A. E. Walk,	Washington, D. C.	served	10 months.
Miss A. Y. Walk,	" "	"	10 "
Miss R. S. Walk,	" "	"	1 "
Miss M. C. Fleeson,	Georgetown, "	"	2 "
Miss E. Crane,	" "	"	4½ "
R. J. Young,	Winchester, Va.	"	7 "
Mrs. R. J. Young,	" "	"	7 "
R. B. Fitzgerald, (col'd.,)	Amelia C. H. "	"	2½ "
Mrs. E. M'Kinney,	Clarksville, Tenn.	"	11 "
Miss T. M'Kinney,	" "	"	7 "
Mrs. L. A. Dennis,	" "	"	7 "
Miss A. Potter,	" "	"	1 "
E. M. Mears,	Florence, Ala.	"	4 "
Miss Allen, (col'd.,)	" "	"	4 "
Rev. J. N. Schultz,	Courtland, "	"	6½ "
Rev. A. J. Yeater,	Moon Lake, Miss.	"	2 "
Rev. John Pryse,	Winchester, Va.	"	1½ "
J. M. Smith,	Bartow, Ga.	"	3 "
Charles Griffin, (col'd.)	Augusta, "	"	7 "
Charles Martin, "	Greensboro, "	"	7 "
Miss J. Pios, "	Charleston, S. C.	"	2½ "
Miss M. Rollin, "	" "	"	2½ "
Miss G. H. Dais, "	" "	"	5 "
Mrs. Lake,	Quindaro, Ks.	"	3 "
Miss Warren,	" "	"	2 "
Miss Norris,	" "	"	3½ "
Miss Dickinson,	" "	"	3 "
Miss Johnston,	Wyandotte, "	"	2 "
Mr. Noble,	" "	"	2 "
J. Colburt, (col'd,) Catechist,	Centre Mission, N. C.	"	2 "
Miss R. C. King, (col'd.)	Wilmington, "	"	3 "
Wm. Baker, "	Edisto, S. C.	"	3 "

STATEMENT OF RECEIPTS,

From May 1st, 1866, to May 1st, 1867.

Presbytery of Albany.

Ballston Centre,	$ 10 90
Mariaville,	8 75
Princetown,	30 60
Schenectady,	364 58
Ballston Spa,	17 31
Kingsborough,	34 00
Saratoga Springs,	33 15
Carlisle,	6 00
Esperance,	4 00
D. B. Judson,	50 00
	$559 29

Presbytery of Allegheny.

Freeport, additional,	$ 5 00
Mt. Nebo,	8 43
Portersville,	17 30
Concord,	59 00
North Butler,	6 00
Centre,	13 60
Wyandotte,	14 00
Westminister,	12 00
Butler,	63 30
New Salem,	26 00
Scrub Grass,	64 00
Union,	10 00
Muddy Creek,	21 30
Brady's Bend,	25 00
Pleasant Valley,	20 52
Slate Lick,	17 75
	$383 20

Presbytery of Allegheny City.

German, (Manchester,)	$ 2 69
Manchester,	24 81
Central,	22 32
North,	52 76
1st Church Allegheny,	176 00
Beaver,	8 04
Sharpsburg,	23 00
Highlands,	8 98
Sewickley,	87 29
Concord,	4 00
Pine Creek,	4 00
	$413 89

Presbytery of Baltimore.

Westminster	$233 00
1st Church Baltimore,	15 00
	$248 00

Presbytery of Beaver.

Newport,	$ 5 00
Slippery Rock,	4 15
Beaver Falls,	52 00
Westfield,	35 00
Little Beaver,	18 10
New Salem,	34 45
Unity,	20 00
Middlesex,	7 00
New Castle,	55 61
	$231 31

Presbytery of Blairsville.

Buelah,	$ 16 35
Union,	10 00
Blairsville,	50 18
Congruity,	28 26
Poke Run,	36 68
Murrysville,	13 74
	$155 21

Presbytery of Bloomington.

Chatsworth,	$ 6 00
Crow Meadow,	6 00
Champaigne,	25 00
Lexington,	20 00
Mackinaw,	12 00
Atlanta,	4 30
Salem,	4 50
Clinton,	31 45
Waynsville,	22 85
El Paso,	5 00
Deer Creek,	22 00
Low Point,	5 00
Cheney's Grove,	9 00
Towanda,	25 00
Union Grove,	15 00
Galloway,	5 00
Onargo,	6 00
	$224 10

Presbytery of Bureau.

1st Church Rock Island,	$ 20 00
Woodhull,	4 50
Princeton,	22 75
Aledo,	16 00
Lower Rock Island,	8 50
	$ 71 75

Presbytery of Burlington.

1st Church Camden,	$ 5 00
Bordentown,	6 00
Columbus,	11 05
Providence,	4 20
Mt. Holy,	15 00
Burlington,	33 53
	$ 74 78

Presbytery of Buffalo City.

Calvary,	41 50

Presbytery of Carlisle.

Great Conewago,	$ 48 00
Frostburg,	3 00
Harrisburg,	115 00
Paxton,	12 37
Barton,	6 00
Fayetteville,	12 65
Greencastle,	42 00
Gettysburgh,	46 31
Tom's Creek,	25 43
	$310 76

Presbytery of Chicago.

North Church Chicago,	$208 00
Manteno,	13 20
Marengo,	15 00
Victor,	5 00
Clinton Centre	5 00
Willow Creek,	27 35
Earlville,	5 00
	$278 55

Presbytery of Cedar.

Princeton,	5 00
Leclaire,	5 00
Summit Church Iowa,	20 00
Fairview,	5 00
Cedar Rapids,	21 05
1st Church Iowa City,	20 00
Marion,	18 00
Mt. Vernon,	12 18
Lime Grove,	15 42
Muscatine,	28 00
Davenport,	23 00
	$172 65

Presbytery of Chillicothe.

1st Church Chillicothe,	$ 72 00
Cynthiana,	3 50
Marshall,	6 00
Union,	8 00
Bloomington,	40 50
Greenfield,	23 00
Hillsboro,	10 00
	$163 00

Presbytery of Chippewa.

Sheldon,	$ 4 00
Union,	4 50
Chippewa Falls,	6 30
Caladonia,	8 00
Hixton,	3 75
	$ 26 55

Presbytery of Cincinnati.

Central, Cincinnati,	$211 56
Springfield,	12 65
7th Church, Cincinnati,	106 83
Cummingsville,	29 75
First Glendale,	26 00
Bethel,	19 00
Harrison,	10 00
5th Church, Cincinnati,	24 38
Hopewell,	16 25
Pleasant Ridge,	42 75
Lebanon,	31 00
Monroe,	10 00
	$542 17

Presbytery of Clarion.

Perry,	$ 8 14
Clarion,	17 50
Licking,	54 00
Leatherwood,	33 78
Beechwood,	10 00
Concord,	5 50
	$128 92

Presbytery of Columbus.

1st Church, Columbus,	$179 43
Lancaster,	10 50
Mt. Pleasant,	11 00
London,	22 00
Westminster,	42 00
Lithopolis,	5 00
	$269 93

Presbytery of Connecticut.

North Salem,	$ 8 00
Pound Ridge,	10 00
Bridgeport,	30 00
Port Chester,	5 00
1st Church, Thompsonville,	40 00
South Salem,	65 00
House of Aaron,	5 00
Mt. Kisco,	14 91
Red Mills,	11 00
Bedford,	41 00
	$229 91

Presbytery of Crawfordsville.

Bethany,	$ 18 00
Waveland,	16 00
Lebanon,	5 00
Greencastle,	9 00
	$ 48 00

Presbytery of Des Moines.

White Breast,	$ 2 40
Chariton,	3 60
Knoxville,	10 20
Oskaloosa,	9 00
	$ 25 20

Presbytery of Dane.

Prairie Du Sac,	$ 45 05
Richland Centre,	3 00
Richland City,	3 00
Fancy Creek,	4 00
Cambridge,	10 00
Plattville,	6 65
Verona,	1 00
Rockville Ger. Church,	3 50
Hurricane Corners Ch.,	1 50
	$ 77 70

Presbytery of Dubuque.

Lime Springs,	$ 8 10
Prairie,	3 75
Frankville,	20 00
Scotch Grove,	26 00
Peosta,	5 00
Wayne,	4 75
Grove Hill,	3 00
Epworth,	2 00
	$ 72 60

Presbytery of Donegal.

Union,	$ 20 18
Slate Ridge,	13 00
	$ 33 18

Presbytery of Ebenezer.

Burlington,	$ 15 00

Presbytery of Elizabethtown.

Westfield,	$ 25 70
New Vernon,	10 00
Pluchamin,	11 00
1st Church, Metuchen,	19 46
Baskingridge,	15 00
	$ 81 16

Presbytery of Erie.

Salem,	$ 20 00
Cool Spring,	17 00
Sturgeonville,	8 00
Georgetown,	17 00
Greenfield,	5 00
Fairfield,	18 28
Franklin,	15 00
Meadville,	30 00
	$130 28

Presbytery of Fairfield.

Crawfordsville,	6 25
Liberty,	6 25
Summit,	5 00
Lafayette,	3 50
Washington,	5 50
Sigourney,	2 00
Chequest,	5 20
Shiloh,	2 00
	$ 35 70

Presbytery of Findlay.

Findlay,	$ 36 28
Truro,	25 00
West Union,	10 05
	$ 71 33

Presbytery of Fort Dodge.

Fort Dodge,	$ 7 70

Presbytery of Ft. Wayne.

Pleasant Ridge,	$ 15 70
Rhanan,	11 30
Eel River,	4 40
1st Church, Warsaw,	15 50
New Lancaster,	2 40
	$ 49 30

Presbytery of Genessee River.

Warsaw,	$ 13 00
1st Church, Bath,	15 00
Tuscarora,	4 20
1st Church, Sparta,	8 00
2d Church, Sparta,	6 30
Wyoming,	21 25
Waveland,	14 00
Moscow,	8 00
Oakland,	7 00
Central Genessee,	8 75
	$105 50

Presbytery of Highland.

Salem and Falls City,	$ 2 00
Atcheson,	7 70
	$ 9 70

Presbytery of Huntingdon.

Upper Tuscarora,	$ 6 40
Bald Eagle,	3 00
"R. B. M.",	20 00
Bald Eagle and Nittany,	18 48
Perrysville,	59 00
	$106 88

Presbytery of Hudson.

Cochecton,	$ 4 65
Hamptonburg,	25 00
Mt. Hope,	10 35
1st Church, Monroe,	5 00
	$ 40 00

Presbytery of Hocking.

Athens,	$ 25 00

Presbytery of Indianapolis.

Hopewell,	$ 28 00
Shiloh,	6 50
Bloomington,	20 00
3d Church, Indianapolis	51 50
	$104 00

Presbytery of Iowa.

Round Prairie,	$ 25 00
Onconwa,	3 80
West Point,	5 10
Unity,	4 40
Rev. Joseph Swan,	5 00
Mt. Pleasant,	51 55
	$ 94 85

Presbytery of Kaskaskia.

Hillsboro,	$ 26 55
Moro,	16 00
Zion German,	5 20
St. John's German,	4 15
Elm Point,	9 45
Waveland,	2 00
Greenville,	15 65
	$ 79 00

Presbytery of Logansport.

Frankfort,	$ 12 00
Rock Creek,	5 00
Indian Creek,	9 00
Bethlehem,	2 50
	$ 28 50

Presbytery of Lake.

Goshen,	$ 28 40
Valparaiso,	27 80
Crown Point,	13 00
Constantine,	22 00
South Bend,	10 00
Sumptions Prairie,	16 25
	$117 45

Presbytery of Londonderry.

Antrim,	$ 20 00

Presbytery of Long Island.

Sag Harbor,	$ 14 00
1st Huntingdon,	52 50
Middletown,	12 54
	$ 79 04

Presbytery of Luzerne.

Wilkesbarre,	$234 00
Kingston,	20 46
1st Ch., Mauch Chunk,	59 70
Wyoming,	15 00
Mahanoy City,	14 00
Newton,	5 56
Summit Hill,	20 00
Tamaqua,	5 00
Pittston,	20 00
	$393 72

Presbytery of Madison.

Lawrenceburg,	$ 15 00
1st Church, Madison,	40 09
Pleasant Township,	4 35
Hanover,	8 00
Lexington,	8 00
	$ 75 44

Presbytery of Marion.

Marion,	$ 14 00
Liberty,	8 00
Milford Centre,	4 55
Rev. N. McMillan,	3 00
York,	3 00
Pisgah,	5 00
	$ 37 55

Presbytery of Maumee.

Union,	$ 3 75
Delta,	7 00
Bethesda,	10 00
	$ 20 75

Presbytery of Miami.

1st Church, Miami City,	$ 84 00
1st Church, Dayton,	149 00
Franklin,	20 75
2d Church, Springfield,	66 99
Monree,	12 00
	$332 74

Presbytery of Michigan.

Woodhull,	$ 2 28
Bennington,	18 58
Westminster,	14 50
Westminster, (Detroit,)	32 17
1st Church, Plymouth,	11 00
	$ 78 53

Presbytery of Milwaukie.

Waukesha,	$ 21 35
North Milwaukie,	45 00
Port Washington,	13 40
Janesville,	11 50
1st Church, Beloit,	21 25
	$112 50

Presbytery of Missouri River.

1st Ch., Plattsmouth,	$ 17 00
Brownville,	10 00
	$ 27 00

Presbytery of Mohawk.

1st Church, Oswego,	$116 71
Park Central,	72 00
	$188 71

Presbytery of Monmouth.

Jamesburgh,	$ 18 00
Shrewsburg,	15 00
Red Bank,	10 00
Millstone,	10 00
	$ 53 00

Presbytery of Muncie.

Union,	$ 3 00
Hopewell,	1 00
Muncie,	11 00
1st Church, Indianapolis,	68 03
	$ 83 03

Presbytery of Nassau.

Central Brooklyn,	$102 47
South 3d St., Williamsburgh,	30 29
Freeport,	11 80
Astoria,	17 00
Wallabout,	18 75
	$180 31

Presbytery of New Albany.

1st Church, New Albany,	$105 00
Jeffersonville,	14 55
Jackson Co., (German,)	5 00
New Washington,	4 00
	$128 55

Presbytery of New Brunswick.

1st Church, New Brunswick,	$ 78 00
2d Church, New Brunswick,	10 75
2d Church, Princeton,	41 00
4th Church, Trenton,	50 00
1st Church, Trenton,	56 00
Lawrenceville,	38 00
South Amboy,	11 00
	$282 75

Presbytery of New Lisbon.

Yellow Creek,	$130 00
East Palestine,	12 00
Bethel,	46 35
Deerfield,	30 00
Rehoboth,	15 00
Newton,	12 20
Poland,	100 00
Salem,	16 66
Alliance,	3 00
	$365 21

Presbytery of New Orleans.

Rev. J. H. Hollander's Church,	$ 5 00
Rev. Paulus Henser's Church,	2 00
	$ 7 00

Presbytery of New York.

Alexander,	$ 43 58
1st Church, Jersey City,	56 70
University Place,	507 00
Canal Street Church,	21 10
5th Avenue and 19th Street,	1,506 45
1st Church, New York,	1,357 60
	$3,492 43

Presbytery of New York, Second.

Scotch Church,	$ 10 00
Westminster, Yonker's,	50 00
Peekskill,	34 98
	$ 94 98

Presbytery of Newton.

Stewartsville,	$ 15 00
Blairstown,	26 50
Pleasant Grove,	12 00
Belvidere,	30 00
Yellow Frame,	5 00
Washington,	9 75
Stillwater,	6 00
Greenwich,	20 00
Hackettstown,	34 50
	$158 75

Presbytery of Northumberland.

Sunbury,	$ 60 00
Williamsport,	50 00
Mahoning,	46 00
Grove,	28 00
Buffalo,	12 80
Washington,	17 00
Muncy,	20 50
	$234 30

Presbytery of New Castle.

Coatesville,	$ 15 00
Oxford,	35 67
Upper Octorara,	27 40
New London,	30 00
Kennett Square,	3 00
	$111 07

Presbytery of North River.

Rondout,	$ 80 00
Matteawan,	132 40
Middle Hope,	2 50
Marlborough,	23 50
Bethlehem,	40 00
1st Church, Kingston,	10 00
	$288 40

Presbytery of Ogdensburg.

Morristown,	$ 11 00

Presbytery of Oregon.

Clatsop,	$ 4 00

Presbytery of Oxford.

Oxford,	$ 7 50
College Corner,	7 00
Venice,	5 00
Camden,	5 00
Bethel,	5 00
Bieley,	5 00
Somerville,	7 00
	$ 41 50

Presbytery of Ohio.

Mingo,	$ 69 50
Mt. Carmel,	1 00
Fairview,	1 50
Miller's Run,	8 44
Montours,	19 75
Forest Grove,	52 81
East Liberty,	163 78
4th Church, Pittsburgh,	30 30
Canonsburg,	30 00
Central Church, Pittsburgh,	120 23
Long Island,	7 81
Centre,	41 25
2d Church, Pittsburgh,	359 25
Miller's Run,	12 65
Lawrenceville,	37 58
Bethany,	52 90
Lebanon,	50 00
Bethel,	47 00
1st Church, Pittsburgh,	260 00
West Elizabeth,	15 00
6th Church, Pittsburgh,	320 00
	$1,700 75

Presbytery of Palestine.

Kansas,	$ 9 00
Charleston,	20 00
	$ 29 00

Presbytery of Palmyra.

Clarance,	$ 1 00
Shelbyville,	2 00
	$ 3 00

Presbytery of Passaic.

Chatham Village,	$ 24 25
Boiling Spring,	18 18
Chester,	16 00
Orange Central,	10 00
Connecticut Farms,	28 75
Mt. Freedom,	2 00
	$ 99 18

Presbytery of Potosi.

White Water,	$ 14 85

Presbytery of Peoria.

Mansfield.	$ 14 75
2d Church Peoria,	47 75
Lewistown,	150 00
French Grove,	15 35
Princeville,	31 00
	$258 85

Presbytery of Philadelphia.

10th Church, Phila.	$114 75
4th Church, Phila.	100 00
6th Church, Phila.	29 70
West Spruce St Church, Philadelphia,	125 90
	$370 35

Presbytery of Philadelphia, 2d.

Bristol,	$ 12 00
1st Church Germantown,	100 00
1st Church Norristown,	37 00
Allen Township,	14 00
Providence,	2 50
Holmesburg,	15 00
2d Church, Phila.,	100 00
Neshaming,	7 00
Doylestown,	38 00
	$325 50

Presbytery of Philadelphia, Central.

Great Valley,	$ 15 10
Spring Garden,	100 00
North,	66 76
Second,	2 50
West Arch Street,	29 05
Central,	5 00
Kensington,	5 00
	$223 41

Presbytery of Potomac.

1st Church, Alexandria	$ 9 00
Bridge Street Church,	20 76
7th Street Church,	5 40
	$ 35 16

Presbytery of Raritan.

Musconetcong Valley,	$ 14 00
2d Church Amwell,	4 00
Lambertville,	22 73
Solebury,	3 30
Clinton,	7 28
"N. W. V."	10 00
	$ 61 31

Presbytery of Redstone.

Round Hill,	$ 13 00
Dunlap's Creek, and New Salem,	15 25
Brownsville,	5 75
New Providence,	10 00
	$ 44 00

Presbytery of Richland.

Savannah,	$ 47 85
Ashland,	53 52
Mt. Vernon,	31 40
Mansfield,	39 30
Hayseville,	7 00
Chesterville,	5 25
	$184 32

Presbytery of Rochester City.

1st Church, Rochester,	$ 50 50

Presbytery of Rock River.

Albany,	$ 3 00
Sterling,	57 65
Freeport,	28 63
Redott,	8 00
Galena, South,	20 00
	$117 28

Presbytery of Saline.

Saline,	$ 7 00
Shawneetown,	16 00
Pisgah,	4 00
Odin.	4 50
Wabash,	11 25
	$ 42 75

Presbytery of Saltsburg.

Washington,	$ 6 00
Rural Valley,	13 77
Mechanicsburg,	7 92
Leechburg,	36 00
Boiling Springs,	12 45
Glade Run,	21 00
Gilgal,	30 00
Mt. Pleasant,	33 00
Marion,	20 00
Rev. John Cruthers,	7 00
Indiana,	80 25
Bethesda,	5 35
Cherry Tree,	10 00
Jacksonville,	13 00
Plum Creek,	24 26
"S. N."	300 00
Elderton,	6 63
West Lebanon	12 36
Eldersridge,	10 32
Soc. of Inquiry,	3 60
Saltsburg,	22 88
Plumville,	7 00
Smixburg,	5 00
	$692 79

Presbytery of Sangamon.

Petersburg,	$ 90 50
Farmington,	37 30
1st Church, Decatur,	31 00
Virginia,	20 60
West Okaw,	4 25
	$183 65

Presbytery of Schuyler.

Camp Creek,	$ 18 00
Ipava,	17 50
Westminster,	18 50
Ebenezer,	12 00
Dodsville,	12 00
M' Comb,	30 20
	$108 20

Presbytery of St. Paul.

Westminster,	$ 30 00
1st Church, Hudson,	5 00
	$ 35 00

Presbytery of Sidney.

Union City,	$ 7 00
Belle Centre,	5 50
Piqua,	33 70
Bellefontaine,	28 00
Buck Creek,	22 00
Spring Hills,	14 35
	$110 55

Presbytery of Steubenville.

2d Church Steubenville,	$43 54
1st Church Steubenville,	15 58
Wellsville,	17 00
New Hagerstown,	14 00
Two Ridges,	45 25
Corinth,	15 00
Cross Creek,	6 44
Centre,	2 56
Oak Ridge,	6 00
Still Fork,	6 00
Minerva,	5 00
Annapolis,	10 00
Beech Spring,	20 00
Deersville,	13 25
Feed Spring,	3 00
New Philadelphia,	6 00
Ridge,	5 00
	$233 62

Presbytery of Southern Minnesota.

1st Church, Rochester,	$ 15 00

Presbytery of St Louis.

Nazareth,	$ 15 00
Bethel,	25 00
2d St Louis,	128 80
Kirkwood,	19 65
Bethlehem,	3 00
	$191 45

Presbytery of St Clairsville.

Martinsville,	$ 10 00
Kirkwood,	16 00
Wheeling Valley,	4 50
Short Creek,	8 00
Cadiz,	61 25
	$ 99 75

Presbytery of Susquehanna.

Canton,	$ 10 00
Herrick,	6 00
Orwell,	14 00
Stevensville,	4 00
Troy,	19 00
Wyalusing, 2d Church,	16 00
Monroeton,	4 00
	$ 73 00

Presbytery of Troy.

Park,	$ 43 50
Waterford,	43 35
Cambridge,	17 45
	$104 30

Presbytery of Upper Missouri.

Union,	$ 25 00
6th Street Church, St Joseph,	20 00
	$ 45 00

Presbytery of Vincennes.

Union,	$ 1 50
Princeton,	20 00
Evansville,	20 00
Petersburgh,	10 00
Upper Indiana,	7 40
Bruceville,	1 60
2d Church, Vincennes,	11 00
Mt. Vernon,	2 10
Washington,	5 00
	$ 78 60

Presbytery of Vinton.

Rock Creek and Corinth,	$ 28 20
Newton,	15 00
Vinton,	11 50
Sand Prairie,	1 00
	$ 55 70

Presbytery of Washington.

1st Church Washington,	$118 08
Hookstown,	10 25
Wolf Run,	7 50
Cross Creek,	40 00
Cove,	10 50
Pigeon Creek,	51 00
Three Springs,	8 63
Fairview,	21 59
Forks of Wheeling,	45 00
New Cumberland,	16 00
Upper Buffalo,	23 05
West Alexandria,	10 00
	$361 60

Presbytery of Western Reserve.

Guilford,	$ 26 00
Northfield,	25 00
Springfield,	13 30
Westminster,	24 00
	$ 88 30

Presbytery of West Jersey.

Fishlerville,	$ 10 65
Williamstown,	38 50
Millville,	9 92
1st Church, Bridgeton,	90 00
Cedarville,	19 00
Greenwich,	47 00
	$215 07

Presbytery of West Virginia.

Bethel,	$ 8 00

Presbytery of Warren.

John Knox Church,	$ 5 55
Knoxville,	34 75
Monmouth,	79 20
Prairie City,	4 00
Lennox,	12 20
Rev Jos. Platt,	4 40
	$140 10

Presbytery of White Water.

Richmond,	$ 28 50
Mt. Carmel,	9 15
Dunlapsville,	6 00
Liberty,	10 50
	$ 54 15

Presbytery of Winnebago.

Robinsonville,	$ 10 30
Winnebago Rapids,	7 50
Cambria,	11 00
Oxford	2 70
Kilborn,	17 00
Winnebago,	3 10
Beaver Dam,	14 00
	$ 65 60

Presbytery of Wooster.

West Salem,	$ 3 80
Mt. Hope,	4 16
Jeffersonville,	10 00
Fredricksburg,	42 00
1st Church, Wooster,	70 00
Dalton,	14 00
Chippewa,	25 00
Apple Creek,	18 50
Holmesville,	30 00
	$217 46

Presbytery of Zanesville.

M'Connellsville,	$ 21 25
Beulah,	35 25
Senecaville,	22 00
2d Zanesville,	35 12
Cambridge,	15 00
Coshocton,	10 00
	$138 62

TOTAL FROM CHURCHES,	$19,656 33
INDIVIDUAL DONATIONS,	7,950 70

TREASURER'S REPORT, WITH FINANCIAL STATEMENT.

Dr. *Alex. Cameron, Treasurer, in Acc't with Com. on Freedmen of the General Assembly of Presbyterian Church.* **Cr.**

To balance on hand at last report,	$ 5,498 94	By cash paid Missionaries and Teachers' salary,	$21,804 49
" cash from Churches,	19,656 33	" " " " " traveling,	682 81
" " " Individuals,	7,950 70	" " " Grants for Church Building, &c.	1,244 26
" " " Rent, (part of office,)	180 00	" " " Books and Freight,	394 38
		" " " Secretary's Traveling Expenses,	534 50
		" " " " Salary,	2,239 99
		" " " Treasurer's Salary,	720 00
		" " " Clerk's "	499 96
		" " " Office Rent, Fuel, Stationery, &c.	449 04
		" " " Postage and Revenue Stamps,	123 52
		" " " Printing Report and Circulars,	255 38
		" " " Home and Foreign Record,	305 32
		" " " Lincoln University,	133 00
		" " " Henry J. Biddle Institute,	1,400 00
		Balance in Treasury,	2,549 32
	$33,285 97		$33,285 97

Pittsburgh, May 1, 1867.

ALEX. CAMERON, Treas.

The undersigned, Auditors appointed by the General Assembly's Committee on Freedmen, to examine and audit the Books and Accounts of the Secretary and Treasurer of said Committee, report that they have examined the Books, Accounts and Vouchers of those Officers, and find the same to be correct.

JNO. D. McCORD,
D. ROBINSON,
Auditors.